THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."—ACTS 5: 38, 39.

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GENERAL CONFERENCE
OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(From the Deseret News.)

[*Concluded from page 694.*]

PROCEEDINGS of the third day, Sunday, October 9th.

The Huntington choir, led by Thomas Hardie, sang the hymn which begins:

Softly beams the sacred dawning.

Prayer by Elder Matthias F. Cowley.

The same choir sang the anthem:

Cry out and shout.

ELDER JOHN HENRY SMITH

of the council of Apostles, was the first speaker. He had rejoiced in the unity of spirit manifested by the Saints, in gathering from their various localities, to renew old acquaintanceship, form new friendships, and cultivate oneness of purpose. In returning to their homes, they should carry with them a determination to inspire their associates with zeal in keeping the faith. Comparing thoughts, gaining new ideas, all could go forth renewed in spirit and filled with a desire to do everything possible for the spread of the great work.

The Gospel being the power of God unto salvation, rules and principles were necessary to be adopted, and a standard established by which to order human life, to prepare us for conditions existing beyond the vail.

Hence each one could look into his own soul, consider his trials and weaknesses, and educate himself in the understanding of all obligations, and judge whether he is in accord with those obligations. If any should fall below the fulfillment of those duties, uncertainty would arise in their minds and improvement be retarded. One of the most important results of conference gatherings was the opportunity to make such comparisons and determinations to improve.

Many accepted of the Gospel because their parents were members of the Church; others because they were convinced by the reading of the Scriptures; but no trouble had been taken by some to gain an individual witness of its truth, from a divine source. Such alone could convince one beyond the possibility of doubt and make men able to withstand all assaults made upon their faith. In the case of many young men, moral, earnest, and devoted in the ordinary duties of life, they were not touched with the divine fire of faith, and were therefore deficient in one of the most important elements of a complete nature. Parents, in their anxiety for such sons, were likely to overdo the work of attempted conversion, and drive the young people farther from the faith. This should be no excuse for neglect in this matter, but the government and training of the home should be of such a character as gradually to work the young people into a love of God and a performance of the ordinary religious duties of the home.

Elder Smith expressed the belief that the young Latter-day Saints were not recreant to the faith, no matter if carelessness was sometimes apparent. If the Gospel had been taught them, there was hope that the good example of parents would lead them ultimately to a fullness of faith and zeal. In order to accomplish this, it was necessary that the home and the ward should be properly looked after by parents, teachers, Bishops and all others who come into immediate contact with the youth.

The speaker closed with a strong testimony to the truth of the Gospel and the unity and faithfulness of the servants of God.

ELDER FRANCIS M. LYMAN

of the same quorum, followed. The occasion of the meeting was important, in the fact that it was the day of the full ushering in of the new administration, under President Snow. The large gathering of Saints was a witness of the increase and growth of the work, and the furthering of the purposes of God. His favor was shown toward the people in this rapid increase, and in the manifestation of the will of the Lord through the words of His servants. The unity of faith which had been attained to, was an earnest of their being acknowledged of God. This was also shown in the revelation of His will in the call of the First Presidency to their station. It was necessary that the Church should be complete in organization, in order the better to advance in doctrine and discipline. To-day it would be manifested to the world that Israel is a united people. Every Latter-day Saint should ask the Father for a witness of the will of God in the reorganization of this important quorum.

The Lord would magnify, restrain, inspire and help the people, and make them mighty, and competent to perform all duties under the guid-

ance of the Holy Spirit. Even their mistakes would be sanctified to their benefit and ultimate salvation. Men were created in order to be developed and to walk in the footsteps of Jesus to salvation. For this purpose, it would be necessary for them to bring their wills into harmony with the will of God. For His will was superior to ours, and hence His ability to rescue and save us from the power of Satan. Such salvation as Christ gained could be obtained only by the humble and faithful discharge of every duty.

Prosperous times were coming to the people, the blessings of the Lord being poured out upon the Latter-day Saints. They should use these favorable conditions wisely, to free themselves from all bondage, by paying all obligations. The most important of them was the one due to the Lord, as an acknowledgment of His goodness, in placing the earth and its fullness at their disposal. If this and other obligations were properly met, the blessings of the Lord would follow. Strict honesty with God and with our brethren, was a sacred duty. Honesty in one direction implied honesty in the other.

The principle of marriage was spoken of, the young people being urged to discharge this duty. Parents and presiding officers should impress this obligation on the minds of the young in connection with all the other laws of the Gospel. According to the fullness of the performance of these duties, would be the fullness of salvation. If one were deficient in any of these directions, it was because he had closed his heart to the abundance of the spirit of the Gospel, surrounding him. The brief period of human existence should be utilized in the performance of good works, and the shunning of evil. The path of honor was easy and pleasant.

Elder Lyman closed with an earnest testimony to the truth of the Gospel, as revealed through Joseph Smith, the authority of the Priesthood, and the ultimate triumph of the work, notwithstanding difficulties and trials.

ELDER BRIGHAM YOUNG,

also of the Council of Apostles, addressed the conference. Following is a brief synopsis of his remarks: He had rejoiced exceedingly during the meetings heretofore held, as he had listened to the brethren. Great principles had been dealt with. He felt that if we had not the Gospel, the Lord have mercy on us, for our fellowmen would not. But he knew we had the plan of salvation. This truth had been revealed to him. He had been guided by divine power in the past, and he would in the future receive all the light necessary to lead him into the Kingdom of God, if he lived for it. It ought not to be expected that the servants of God would confine their teachings to the spiritual things of the kingdom. Instructions must be adapted to every condition of life. There never was a time when it was more necessary to be diligent and watchful and to engage in family worship and other duties of the household. There were great temptations to induce the people to be negligent. If we attend to our ordinary religious duties we would rejoice exceedingly. It had a salutary effect upon the younger members of families.

In the Stakes it was necessary to give a variety of instructions. Some-

times it happened that the people did not support their president and he consequently lost his hold upon them and had no power. In some of the wards the Bishops never attended the Relief society meetings. This was wrong, as those officers should take an interest in every department of the branches over which they had the watchcare. In some places the young boys were unruly. Some of the local officers kept them in check while they were at Sunday school, or in other meetings, but through the neglect of parents this wholesome supervision was counteracted.

In some wards there was disregard of the principle of tithing, while in others this law was faithfully complied with and to such the Lord fulfilled His promises by pouring out blessings upon them.

All should go from this Conference fully determined to carry out the instructions here imparted. Occasionally misunderstandings were perpetuated for the lack of moral courage. When difficulties arose the law of the Lord should be complied with. The person who feels aggrieved ought to approach his offending brother and seek for reconciliation; and providing he does not do this, let him who knows that his brother has aught against him take that step, that the breach may be healed over.

There was a class of people who were mischief-makers, because they were scandal-mongers. This referred to persons who changed and twisted the statements of their brethren beyond all recognition. All such characters had great need to repent.

The speaker referred to the present times of comparative prosperity, there being plenty in the land. It should not be forgotten that such conditions were periodically followed by times of scarcity, and men should act with prudence and judgment. The people ought to go home from this Conference and take care of the good things which they had so plentifully. He then cautioned his hearers to look after their children. Numbers of parents in the country allowed their daughters to come to this city to obtain situations. If care was not exercised in reference to having them accept employment only from people who are good, honest and moral, they would be exposed to terrible danger of being misled and ruined. He concluded by stating that the Latter day Saints were the only people who were seeking after the celestial kingdom of God.

The Huntington choir sang the anthem:

The song of the Redeemer.

Benediction by Elder B. H. Roberts.

AFTERNOON SESSION.

2 p.m. Singing by the Tabernacle choir and congregation:

God moves in a mysterious way.

Prayer by Elder Anthon H. Lund.

The choir sang the anthem:

God of Israel, hear our prayer.

The solo parts were sung by Sister Lizzie Thomas-Edward and Brother Thomas Ashworth, and the quartet by these and Sister Mabel Cooper and Brother Willard Christopherson.

The quorums of the Priesthood were present in solemn assembly for the purpose of voting, in that capacity, for the General Authorities of the Church. They were arranged as follows:

The Twelve Apostles in their usual seats on the main stand.

On the south part of the stand, the Patriarchs, the Presidents of Stakes, with their counselors, and High Councilors.

On the north part of the stand, the Bishops and their counselors, with the Presiding Bishopric in front of them.

The High Priests in the north center of the body of the house; the quorum presidents in front.

The Seventies in the south center of the body of the house, the First Seven Presidents in front.

The Elders immediately behind the High Priests.

The Lesser Priesthood on the north side of the house.

The gallery was occupied by the people in general.

PRESIDENT GEORGE Q. CANNON said:

This is a very solemn occasion, and the spectacle from the stand is most impressive. It is difficult to repress emotion on seeing such an assembly. We have come together this afternoon in solemn assembly, to vote for the authorities of the Church of Jesus Christ of Latter-day Saints. Every one present is entitled to vote—to vote as he pleases—that is, every member of the Church. They can either vote for or against. Every one has perfect liberty. And it is well that you should understand the method of voting. The brethren will be called upon in their various quorum capacities to vote. If their vote is an affirmative vote, they will rise from their seats and raise their right hands. When they have thus voted, if there are any negative votes—they having kept their seats—they can rise and vote. And each one, as I have said, will have perfect liberty to vote as he pleases.

The order of voting by quorums was as follows:

First—The Twelve Apostles.

Second—The Patriarchs, Presidents of Stakes and their counselors, and the High Councilors.

Third—High Priests.

Fourth—Seventies.

Fifth—Elders.

Sixth—Bishops and their counselors.

Seventh—Priests, Teachers and Deacons.

Eighth—The entire congregation.

In each instance President Cannon announced the vote to sustain the authorities successively, then said to the voting quorum: Are you prepared to vote upon this question? If so, arise to your feet and raise your right hands. When the affirmative vote was cast he called for those opposed, to arise to their feet.

Lorenzo Snow, as Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as First Counselor in the First Presidency.

Joseph F. Smith as Second Counselor in the First Presidency.

Franklin D. Richards as President of the Twelve Apostles.

As members of the quorum of the Twelve Apostles—Franklin D. Richards, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Mariner W. Merrill, Anthon H. Lund, Matthias F. Cowley and Abraham Owen Woodruff.

All the voting was unanimous, and it was so announced, until the negative vote upon sustaining the members of the Quorum of the Twelve Apostles was called from the Elders. Two of these arose to their feet. President Cannon, addressing them asked who they objected to and for what reason?

Each of these two Elders said he objected to John W. Taylor, and the reason was certain objectionable remarks made by him in Conference on Friday, October 7th.

They were asked if they would come to the stand at the close of the session and see whether Brother Taylor could make the matter right with and satisfy them. Both replied that they were willing to do this.

The voting for members of the quorum of the Twelve Apostles then went forward uninterrupted and was unanimous, until the negative vote of the entire congregation was called for. At this point a number of members of the Tabernacle choir, probably from twelve to twenty-five of both sexes, arose to their feet.

On being asked by President Cannon whom they objected to and the reason for it, they replied that they objected to John W. Taylor on account of some disparaging remarks he had made in Conference regarding the choir, on Friday, October 7th. They were asked if they were willing that Brother Taylor should personally meet with the choir and endeavor to make the matter right to their satisfaction. They signified that this arrangement was agreeable to them.

It was then announced by President Cannon that a vacancy had been created in the quorum of the Twelve Apostles by the removal of President Snow from it to assume the position of President of the Church. It had been decided that this vacancy should be filled, and announced the name of Rudger Clawson for the position. The mind and word of the Lord had been obtained upon the selection of Brother Clawson for this office.

A motion was made and put to the several quorums and to the entire congregation, that Rudger Clawson be ordained an Apostle, be one of the Twelve Apostles and a member of that council. The voting was unanimously affirmative.

The following authorities were then presented to the entire congregation, in the usual way which obtains at ordinary General Conferences, and were unanimously sustained:

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

Patriarch to the Church—John Smith.

First Seven Presidents of the Seventies—Seymour B. Young, C. D. Fjeldsted, B. H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

Wm. B. Preston as presiding Bishop, with Robert T. Burton as his first and John R. Winder as his second counselor.

Franklin D. Richards as Church historian and general Church recorder, with John Jaques, Charles W. Penrose and Andrew Jenson as his assistants.

As the General Church Board of Education—Lorenzo Snow, George Q. Cannon, Karl G. Maeser, Willard Young, Anthon H. Lund, James Sharp, Joseph F. Smith, John Nicholson and George H. Brimhall.

As Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints—Lorenzo Snow.

John Nicholson as clerk of the General Conference.

It was stated that the release of the presidency of the European mission had been contemplated, and that one of the number, Elder Edwin F. Parry, had already returned. By unanimous vote of the Conference Elders Rulon S. Wells and Joseph W. McMurrin were also released, and Platt D. Lyman appointed to preside over the European mission, with James L. McMurrin and Henry W. Naisbitt as his counselors.

Similar unanimous action was taken with regard to releasing Brother Loutensock from the position of president over the German mission and the appointment of Arnold H. Schulthess to succeed him.

President Cannon remarked that there was no other Church in the world the officers of which were subjected to such an ordeal as had been applied to those who had been voted on here to-day, and he felt thankful for the unanimity that had prevailed.

ELDER RUDGER CLAWSON

was called to the stand. He said he found himself in a very trying position. He was with Elder Jos. Standing at the time of his martyrdom; he had been placed behind prison bars for the testimony of Jesus. After his release he was called to preside over the Boxelder Stake of Zion. All these responsibilities had been great but he had enjoyed his labors during his incumbency of the office of President of the Boxelder Stake. In the new call made of him he felt weak and humble, but he hoped, through the blessings of God and the prayers of the Saints in his behalf to enjoy the spirit of the Apostleship and discharge his duties acceptably to God.

PRESIDENT LORENZO SNOW

spoke of the wonderful unity of action manifested this afternoon; of the right enjoyed by all the Saints to pass judgment in these assemblies on the officers proposed to be sustained by them. He pledged himself to do all he could to magnify his calling with the help of the Lord, and asked the active support of the Saints.

Mrs. Emily E. Woodward of Boston, with much sweetness, sang a solo Come Unto Him All Ye That Labor.

The choir and congregation sang:

We thank Thee, O God, for a Prophet.

Benediction by President Joseph F. Smith.

Conference adjourned for six months.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 10, 1898.

EDITORIAL NOTES.

IT is with regret and sympathy that we learn of the destruction by fire of the new Tabernacle at Richfield, Utah, on the evening of October 14. The building was nearing completion and had cost up to date about $30,000, and as there is no insurance, about half of the loss will fall on the Saints of Sevier Stake and the remainder on the contractor, J. H. Bowman.

It is believed to be the work of an incendiary, but nothing is positively known as to the origin of the fire.

THE Anchor Line s.s. *Ethiopia* which sailed from Glasgow on October 22, with returning Elders and emigrating Saints on board, arrived in New York on November 5.

LEEDS CONFERENCE NOTICE.—A conference of the Latter-day Saints of the Leeds Conference District will be held in the Mechanics' Institute, (Saloon,) Bridge St., Bradford, on Sunday, November 20, 1898. Meetings will commence at 10:30 a.m., and 2:30 and 6 p.m.

ARRIVALS.—The following named Missionaries from Zion arrived at Southampton per American Line s.s. *Belgenland*, on November 6, 1898:

For the British Mission—Joseph R. Squires, Salt Lake; Wm. H. L. Edwards, Panaca, Nevada; Lorenzo J. Haddock, Salt Lake; Joseph E. Ward, North Ogden; Thomas W. Dimond, Taylorsville; Wm. Gould, Eden; Samuel Hadley, West Weber; Joseph W. Simons, Salt Lake; Samuel Moore Taylor, Salt Lake; James M. Horsley, Soda Springs. For the Scandinavian Mission—Geo. A. Peterson, Salt Lake; Nils P. Andersen, Logan, and Peter Petersen, Sanpete. For the Swiss Mission—Albert Frehner, Littlefield, Arizona; Jacob Metzener, Grant, Idaho. For the German Mission—Erastus F. Ronnou, Panaca, Nevada. For the Netherlands Mission—Adolph W. C. L. Keilholz and Adriana N. Keilholz, Salt Lake.

Accompanying the Elders were Mary T. Petersen and Sarah J. Peterson of Sanpete, visitors to Scandinavia.

APPOINTMENTS.—Joseph R. Squires and Joseph W. Simons have been appointed to labor as Traveling Elders in the London Conference.

William H. L. Edwards, Samuel Moore Taylor and James M. Horsley have been appointed to labor as Traveling Elders in the Sheffield Conference.

Lorenzo J. Haddock, Joseph E. Ward and Thomas W. Dimond have been appointed to labor as Traveling Elders in the Bristol Conference.

Samuel Hadley has been appointed to labor as a Traveling Elder in the Nottingham Conference.

William Gould has been appointed to labor as a Traveling Elder in the Scottish Conference.

SHEFFIELD CONFERENCE.

THE Sheffield Conference of the Church of Jesus Christ of Latter-day Saints was held November 6, 1898, in the Arcade Hall, Market Hill, Barnsley; President Ernest P. Oldham presiding.

There were present the presidency of the European Mission, Presidents Rulon S. Wells and Jos. W. McMurrin; Elder Attewall Wootton of the MILLENNIAL STAR Office; President Geo. Ruff of the Nottingham Conference, Elder Chester F. Campbell and wife, Sister Lettie Dewey Campbell, missionaries of the same conference; President Amos N. Merrill of the Liverpool Conference; Elder J. W. Knight and Sisters Inez Knight and Lucy J. Brimhall, missionaries from the Bristol Conference; Elders James W. Lesueur and Raymond Knight of the Leeds Conference; President Ernest P. Oldham and all the Traveling Elders of the Sheffield Conference.

At the morning session the general authorities of the Church and the presidency of the European Mission were presented and unanimously sustained. Elder Ernest P. Oldham was sustained as president of the Sheffield Conference, and the following named Elders were sustained in their respective districts: Albert Glover, John H. Heap, Ernest P. Horsley, and J. A. Brown in the Barnsley District; H. J. Wilson and S. A. Greenwood in the Sheffield District; Abraham Evans and Charles Swallow in the Grimsby District, and Ernest P. Horsley as clerk of the conference.

The following statistical report for the past six months was read; High Priests, 1; Seventies, 8 (Missionaries from Zion); Elders, 11; Priests, 14; Teachers, 7; Deacons, 7; members, 262; total number of officers and members, exclusive of missionaries from Zion, 301. Tracts distributed—from door to door, 23,617; in open-air meetings, 10,878; books sold, 77; loaned, 131; given away, 22; strangers houses visited—in tracting, 5,309; by first invitation, 104; by re-invitation, 222; Gospel conversations, 1,342; hall meetings held, 174; cottage meetings, 32; out-door meetings, 214; Sunday schools, 68; M. I. A. sessions, 18; Bible classes, 3; Priesthood meetings, 10; baptisms, 33; confirmations, 33; ordinations, 5; children blessed—of members, 15; of non-members, 3; emigrated over eight years of age, 1; died over eight years of age, 2; new subscribers for the STAR, 16.

The speakers at the morning session were Elders Levi G. Richards, Albert Glover, Sister Inez Knight and President Geo. Ruff.

The afternoon meeting was addressed by Elders H. J. Wilson, Attewall Wootton, Sister Lettie D. Campbell, Elders Amos N. Merrill and Abraham Evans.

In the evening meeting, President Jos. W. McMurrin, Sister Lucy J. Brimhall and President Rulon S. Wells, spoke impressively on the religion, morality and customs of the Latter-day Saints.

The Conference was well attended and a spiritual feast was partaken of. Much interest was taken in our sisters who gave expression to substantial testimony in support of the true moral condition of the Latter-day Saints.

Monday morning at 10 a.m. a Council meeting was held in the Target Rooms, in which much valuable information was advanced by the presidency in reference to the duties of the Elders.

On Tuesday evening at 7 o'clock a meeting was held in the Higham Branch. The hall was well filled, nearly 200 people being present. The meeting was addressed by the Lady missionaries, President Rulon S. Wells and President E. P. Oldham, good attention was paid the speakers.

ERNEST P. HORSLEY, Clerk of Conference.

THE GOSPEL IN ANCIENT BRITAIN.

BY ELDER GEORGE REYNOLDS.

[*Continued from page 704.*]

CHAPTER XI.

THE VARIOUS GENERAL COUNCILS OF THE EARLY CHRISTIAN CHURCH—HOW THE BRITISH CHURCH WAS THEREIN REPRESENTED—THE BISHOPS IN BRITAIN—ARIANISM—ITS HISTORY AND DOCTRINES—THE BRITISH CHURCH AT THE END OF THE FOURTH CENTURY.

CONSTANTINE in one of his edicts says: "We call God to witness the Savior of all men, that in assuming the reins of government we have never been influenced by other than these two considerations—the uniting all our dominions in one faith, and restoring peace to a world torn to pieces by the madness of religious persecution."

Whether these words be sincere or hypocritical, the emperor undoubtedly labored for the unity of the church. That unity possibly may have been desired by him simply to consolidate his power, it may have been sought by peculiar methods, and his efforts may have been to a great extent unsuccessful, as the results were certainly transient, but it was he who convoked the great councils of the Christian churches at Arles and Nice where the assembled prelates and officers endeavored to decide what doctrines and practices were orthodox, and upon which should be placed the ban of heresy.

The letter of the emperor calling the council at Arles may not be very interesting to the general reader, but it is important to the student of history as showing the demoralized and divided condition of the church in Constantine's days. As given by Eusebius it reads as follows:

"Constantine Augustus to Chrestus bishop of Syracuse. As there were some already before who perversely and wickedly began to waver in the holy religion and celestial virtue, and to abandon the doctrine of the catholic (universal) church, desirous, therefore, of preventing such disputes among them, I had thus written, that this subject, which appeared to be agitated among them, might be rectified, by delegating certain bishops

from Gaul, and summoning others of the opposite parties from Africa, who are pertinaciously and incessantly contending with one another, that by a careful examination of the matter in their presence, it might thus be decided. But since, as it happens, some, forgetful of their own salvation, and the reverence due to our most holy religion, even now do not cease to protract their enmity, being unwilling to conform to the decision already promulgated, and asserting that they were very few that advanced their sentiments and opinions, or else that all points which ought to have been first fully discussed not being first examined, they proceeded with too much haste and precipitancy to give publicity to the decision. Hence it has happened, that those very persons who ought to exhibit a brotherly and peaceful unanimity, rather disgracefully and detestably are at variance with one another, and thus give this occasion of derision to those that are without, and whose minds are averse to our most holy religion. Hence it has appeared necessary to me to provide that this matter, which ought to have ceased after the decision was issued by their own voluntary agreement now, at length, should be fully terminated by the intervention of many.

"Since, therefore, we have commanded many bishops to meet together from different and remote places, in the city of Arles, towards the calends of August, I have also thought proper to write to thee, that taking a public vehicle from the most illustrious Latronianus, corrector of Sicily, and taking with thee two others of the second rank, which thou mayest select, also three servants to afford you service on the way; I would have you meet them within the same day at the aforesaid place. That by the weight of your authority, and the prudence and unanimity of the rest that assemble, this dispute, which has disgracefully continued until the present time, in consequence of certain disgraceful contentions may be discussed, by hearing all that shall be alleged by those who are now at variance, whom we have also commanded to be present, and thus the controversy be reduced, though slowly, to that faith, and observance of religion, and fraternal concord, which ought to prevail. May God Almighty preserve thee in safety many years."

There were three British bishops present at this council: Eborius, bishop of York; Restitutus, bishop of London and Adelfius, bishop of Caerleon. The bishop of London was accompanied by Sacerdos, an elder, and Arminus, a deacon. The subjects considered and decided upon were —the observance of Easter, the discipline of the clergy, and lay communion.

The bishops of York, London and Caerleon are said to have held the position which in later times was occupied by those to whom was given the title of archbishop. The bishop of York was superior in authority to the other two; but at the various grand councils of the whole church these three represented the church in Britain. They not only did so at the Council of Arles in A. D. 314, but also at Nice in 325, at Lardica in 347, and at Arominium in 359. Whether after the original pattern these bishops represented a presidency of three in the British Isles, or whether it was simply an accident that there were three and no more I have not been able to discover. One writer states that the bishop of York presided

over seven bishops, he of Caerleon over seven, and London over fourteen, making in all thirty-one bishops in England and Wales.

But few of the names of the Bishops of these early times have been preserved. We can give but five of York:

1. Sampson, appointed by King Lucius about A. D. 180.
2. Taurinus, appointed by Constantius Chlorus, about A. D. 304.
3. Eborius, who signed the decrees at Arles in 314.
4. Parannus, appointed by King Arthur about 522.
5. Tadiacus who in the time of the Saxon persecution, A. D. 586, fled into Cornwall or Wales.

Of the bishops of London, the first was Theanus. It is said that (with the resistance of Cirau, chief butler to king Lucius) he built St. Peters, Cornhill, London, A. D. 179.

2. Eluanus, who converted many Druids* to the Christian faith. He is said to be one of those sent by Lucius to Rome, to which reference has already been made.

Then follow fourteen others in their regular order, but as scarcely anything is known of them except their names those names alone would be of little interest to our readers.

The thirteenth was Restitutus, who attended the Council of Arles, and subscribed the canons as "Ex provincial Britanniae Civitate Londineuse Restitutus Episcopus." He is described by the Madgeburg Centuriators as—"Restitutus, a Briton, archbishop of London, a married man, . . . was a man of varied learning for his age, but had a most modest and courteous demeanor; who among other things wrote a book to his countrymen, the Britons, on the Council of Arles, and several letters to Hilary of Poictiers."

14. Fastidius, who flourished about A. D. 420. There is still extant a short treatise supposed to have been written by him, De Vita Christiana et Viduitata Servanda. He is mentioned by Gennadius of Marseilles, who wrote about the year 490. Trithemius says, he was a person very learned on the Holy Scriptures, an admirable preacher, and of an exemplary life. Bale further states, that upon his being consecrated bishop, he preached all over Britain, and was metropolitan of London. The work of Fastidius was published at Rome by Holstein in 1663, and may also be found in the appendix to the sixth volume of the Benedictine edition of the works of St. Augustine.

So we could continue to give the names of the bishops of Caerleon, Llandaff, St. Davids, Whitherne (Scotland), Bangor, St. Asaph, Llan-Badarn-Vawr (Cardiganshire), St. Andrews, Glasgow, the see of the Isles, Cornwall, etc., with brief accounts of the lives and acts of many, all of whom belonged to the ancient British church and held their positions before the arrival of Augustine from Rome in A. D. 596. But to do so we fear would be very tedious to the great majority of our readers. The great truth that we desire to impress by reference to these bishops is that

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* Mr. Toland in his "History of the Druids" asserts "that none came sooner into the Christian religion, or made a better figure in it, than the Druids."

a church was organized, though doubtless soon apostate, far and wide in the British Isles centuries before representatives of the Roman Pontiff trod its soil.

The great ecumenical council at Nice was held in A. D. 325, or about eleven years after that held at Arles. It was convened by the Emperor Constantine to establish in the church uniformity in the observance of Easter and for the suppression of Arianism. There were present at this council 380 bishops. Then in A. D. 347 followed the council of Sardica, at which the doctrines of the Arians were again the subject of consideration and condemnation. In A. D. 359 Constantius, the son of Constantine, assembled the council of Ariminum to decide, like the preceding councils, upon the Arian controversy. More than 400 bishops of the western church were then present. Regarding these bishops Sulpitius Severus writes: "Unto all of whom the emperor had ordered provisions and apartments to be given. But that was deemed unbecoming by the Aquitans, Gauls and Britons; and refusing the imperial offer, they preferred to live at their own expense. Three only from Britain, on account of poverty, made use of the public gift, after they had rejected the contribution offered by the others; considering it more proper to burden the exchequer than individuals."

As the church in Britain was seriously disturbed by this Arian controversy it may be well to say something of its history and teachings. Like other sects that gradually departed from the original faith as taught by Jesus and His disciples, it had truth and error mixed in inseparable confusion. Regarding it from the light that we can obtain from the writings of its friends and its opponents it is difficult to say whether it or some other of the bitterly contending parties preserved most of the truth in their systems.

Arianism was named after Arius, an elder of the church at Alexandria. In opposition to his bishop, Alexander, Arius asserted that there was a time when the Son was not co-equal, since the Father who begot must be before the Son who was begotten, and the latter therefore could not be eternal. As many prominent bishops sided with Arius, synods were called on both sides, and the most acute intellects of the church discussed the question. The general council of Nice, attended by 300 bishops condemned Arius and declared the Son to be consubstantial with the Father; but Arius nevertheless gained the favor of Constantine and won many new adherents. After his death (336) the movement spread more rapidly than before. When Constantine died in 337, the empire was divided among his three sons, two of whom, Constantine and Constans in the West, accepted the Nicene creed, while Constantius in the East was a decided favorer of Arianism. An anti-Nicene council at Antioch (341) consisting of ninety bishops, issued decrees on the ground of which Athanasius, who in 338 had returned from exile to his diocese, was again deposed. In the West, on the contrary, a synod at Rome in 343 declared Athanasius innocent of the charges preferred against him and the authors of his exile heretics. In order to put an end to this conflict, Constantius and Constans (Constantine had died in 340) convoked the general synod of Sardica, in Lower

Moesia in 343 or 344. The Arians having a minority of the 176 bishops present, held a council of their own, at first in the imperial palace in Sardica, and subsequently at Philippopolis. Each party anathematized the other; but the Niceans triumphed. Constantius so far yielded to the remonstrances of Constans as to allow the return of Athanasius (349); but when he became, soon after, sole ruler of the empire, his influence at the synods of Arles (353) and Milan (355) secured the condemnation of Athanasius and the adoption of the Arian decrees. Pope Liberius and several bishops, among them Athanasius, were banished, and Arianism was completely successful. The sect now became divided into strict and moderate Arians. Several synods were held for the purpose of healing these divisions. At the second great synod of Sirmium (357) a confession of faith was adopted, to which not only the strict Arians, but even the Nicene bishops, including their leader Osius of Corduba, subscribed. But the confusion became greater than ever. Council after council, synod after synod was convened, but the confusion grew. Sometimes the Arians triumped, sometimes their opponents; but by degrees the followers of Arius were crushed out, their churches were taken from them, their clergy were anathematized and deposed. In the centre of the Roman power this took place, A. D. 381, but in the outlying provinces it lingered longer. The Goths, Vandals, Lombards, and various Germanic and northern tribes accepted Arianism as their form of Christianity and held to it for several hundred years, and it cannot be said to have become extinct as a sect until the middle of the eighth century. The principal doctrine of the Arians as opposed to the other sects appears to have been that they taught that the Son is of a nature similar to (not the same as) the Father and is subordinate to Him. The tendency of this doctrine, at that age, was toward the denial of the divinity of the Savior, the opponents of the system claiming that the Arians believed that Christ was "a creature liable to fall into sin."

At first Arianism secured no foothold in Britain. Hilary of Poictiers in an epistle congratulates, among others "the bishops of the provinces of Britain" with having continued undefiled in the Lord. Later (A. D. 363) Athanasius describes the churches in Britain as still adhering to the true faith as he believed it and contended for it. A change however took place. Gildas and Bede both speak of the spread of Arianism on these islands. Bede tells us: "That peace continued in the churches of Britain until the time of Arian madness, which, having corrupted the whole world, infected this island also, so far removed from the rest of the globe, with the poison of its errors." This account Bede seems to have transcribed from Gildas, who says, "This holy union between Christ and his members remained until the Arian treason caused deadly dissension between brothers inhabiting the same house, and which inflicted dreadful wounds upon this country which is ever desirous to hear something new, and remains constant long to nothing." Arianism appears to have first obtained power in Britain about A. D. 383 when Gratian was governor of Britain, Gaul and Spain.

The closing years of the fourth century were distracted by religious

contentions. Other than this we know little of the condition of the church in Britain. Though there were many men who lived holy and noble lives the great body of the clergy were corrupt. Heresy, division, and corruption were then the prominent features of the church's history.

[TO BE CONTINUED.]

DR. JOSEPH PARRY HOME AGAIN.

EXPERIENCES AMONG THE MORMONS.

DR. JOSEPH PARRY, the well-known Welsh musician, arrived home in Cardiff on Saturday evening after an absence of 11 weeks in America, where he officiated as the chief musical adjudicator at the great Eisteddfod held by the Mormons on the 6th and 7th of this month at Salt Lake City, Utah. Dr. Parry looks all the better for his long journey to the Far West, and when seen on Monday by a *South Wales Daily News* representative had a good deal to say of his experiences among Brigham Young's people.

"Well, and what about the eisteddfodic Mormons?" asked our representative.

"The Eisteddfod was a huge success in every way," said Dr. Parry. "It was held in connection with a Mormon festival called the convention, (Conference) and was attended by ten thousand people. The great Mormon Tabernacle was crammed."

"Of course you came across many of your countrymen among the Latter-day Saints!"

"My dear sir, I met scores of them. They came into the city from all parts of the State of Utah. Among them I met some Merthyr people who attended the same chapel as I did when a boy, and they well remembered my parents. Others again came from the Rhondda Valley, Aberdare, Carmarthen, Pembrokeshire, North Wales—in fact from all over the Principality."

"And all of them good and zealous Mormons?"

"Every one of them."

"Including yourself?"

"Sir!"—but the doctor happily saw the joke. "No," he added, "they made no Mormon of me, nor, fair play, did they attempt it. They are in no way intrusive as to their religious views. Why, I never saw nicer people in all my life. Polygamy there is absolutely a thing of the past. Another man I met came from Rhyl, and he was a member of the Cambridge Choir at the time I took my degree."

"And Salt Lake City—were you impressed by it?"

"Immensely. Brigham Young had a genius for organization. There is this beautiful city, 700 miles away from Denver, the nearest city on the east, and 900 miles from California on the west, planted in the centre of what was years ago a vast wilderness. It is now magnificently wooded, and the roads are 125 feet wide. I ascended the summit of Ensign Peak, where Brigham Young planted the Mormon (United States) flag, and I could not distinguish the city for the trees. It stands in an enormous amphitheatre surrounded by the snow-capped Rockies, and presents one